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TRUTH *transcending* HUMAN
REASON:

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The INTELLECTUAL HARMONY
Clearly exhibited;

KNOW THY SELF.

Being an ALARM to *Deists, Priests,* and
People; and a TRIAL of SPIRITS; demon-
strating clearly the Proof of the TRINITY
to be in every Man:

AND ALSO

What the Sin and Blasphemy against the HOLY
GHOST is, and by whom committed in this
present Age.

LIKEWISE

A HINT proposed to prevent ROBBERIES, THEFTS;
and MURTHERS, &c.

Fit for all Capacities to read and practise.

*I am the Light of the World, he that followeth me shall
not walk in Darknefs, John viii. 12.*

By GEO. HOPE, Gent.
a Scotchman - he was mad.

L O N D O N:

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THE P R E F A C E.

READER,

THE reason of my publishing this small treatise is upon the account of the wickedness of the people of these times, who entertain vile and false notions and strange opinions concerning religion; telling us it is all mere priestcraft, a farce, and a joke, idle stuff, and the like: and so they crow over the witness of God, the monitor in their own consciences; like natural brute beasts, foaming out their own shame, beholding nothing but with external eyes; having their thoughts set upon outward objects, the husk and shell of things, neglecting the internal reprovcr, the kernel, marrow, and quintessence of real religion, the Spirit of God, which is the way to life; for which cause I here present the world with this little tract; altho' but small, if well applied, it may prove more profitable than a larger; telling us all the intellectual faculties, which may be under-

P R E F A C E.

stood, to know thy self; which, indeed, is but every man's reasonable duty, which I have here penn'd down, and put in a clear light, for the benefit of all well-disposed persons: whereby they may try their faith, and learn to know what spirit they are of, and which in them bears the predominance, truth or falsehood. As for my own part, I have no sinister views in this publication, but the public good, demonstrating the proof and truth of the Trinity appearing in every man, which truly may be reckoned a trial of spirits, and worthy our notice: and besides this, it farther sets forth what the sin and blasphemy committed against the Holy Ghost is; which, when people are convinced of, they may be the better able to avoid. Therefore I thought it incumbent on me, to recommend it to the serious perusal of all pious and well-disposed persons of affluence, that as they, on reading, shall discern and feel its usefulness, they might disperse them to a lower class of people, so as to render this my labour of love, under God, a means to work a change in their minds, and to spread his blessed faith and truth on the earth, in order to increase the number of his children. This is my hearty desire and fervent prayer to God for all mankind.

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GEO. HOPE.



KNOW THY SELF.

FOR to know one's-self is one of the greatest attainments in this life; but how to acquire that knowledge is the point in question, and worthy the serious inspection of every individual.

Now in order to this I looked into myself, and enquired into all my intellectual faculties, and find many of different kinds and various dispositions lodging within me, pursuant to the word of God, who said, *The imaginations of mens hearts are continually evil, and above all things desperately wicked; no man knoweth it.*

This, to be sure, put me upon a search, and I said, What can be the meaning of this? of which, upon a careful survey of myself and others, I soon discovered the cause; to wit, There were two principles seated in my heart, one tending to vice, and the other to virtue. Then I said, Why are these things so? Why was evil seated there, to put poor mortals under such dilemma's? Then the

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answer

answer retorted again, and said, Man contracted vice in his fall, but in his restoration virtue. Then I considered, God for a purpose of his own glory permitted it to be so; to prove his people in a probationary state, to try their constancy and fidelity to him.

Then I said, Shall a man contend with his God? Shall the vessel formed say to its maker, Why hast thou made me thus? Hath not the potter power over his clay, to fashion and shape it as he thinks proper? Or shall a son say to his father, Why was I begotten? No, no such cavilling will do; no reason can exempt us from his will. Therefore, seeing we are made, it behoves us, as God's children, to submit to him, and to examine into all our intellectual faculties, and to try whether there be a possibility to find them out; of which, by his permission, I am strongly of opinion there is a possibility.

And first, as to the faculties of the body, I can discover no more than three, without any one of which the body cannot exist. As, first, It requires sustenance, without which it cannot continue: 2dly, It calls for propagation, without which the world would soon be depopulated: and, 3dly, It requires rest, without which it would soon expire. These are all the faculties, that I know of, belonging to the body. And next, as to the soul, I can comprehend no more than three: as, first, perception, which includes all the
five

five senses; 2dly, A will to perform the idea perceived; and, 3dly, The power of acting what is conceived. And what are all these six faculties of both body and soul, but what are common to every animal brute? A lion, an eagle, and a whale; fishes, birds, and beasts, have all these faculties as well as man. Pray then, what do you think makes the difference? I answer, The two principles, as above spoken to. Brutes have neither one nor the other of these two dispositions or seeds in them. They have no notion at all of vice or virtue, of heaven or hell, rewards or punishment after death. Therefore I shall now treat on the faculties of those two seeds, one of which makes a man much superior to the animal brutes, whilst the other renders him in a far worse situation and condition. You have the word of God for it; therefore it is not my private opinion.

And the Lord God said unto the serpent, Because thou hast beguiled the woman, cursed art thou: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Here are the two seeds that possess the hearts of all the human race all over the world: and if it were not so, Christ Jesus had not said, *Out of the heart proceed evil thoughts, thefts, murder, adultery, fornication, perjury, blasphemy, and all manner of wickedness:* while on the other hand he

says, *That a good man out of the good treasure of his heart bringeth forth that which is good.* Believe then the word of God and of his *Christ*; for certainly the heart is the seat where these two seeds reside, and they are what furnishes the mind with all its ideas and thoughts, whether they be good, or whether they be evil: and this evil seed is what saint *Paul* calls *the prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience.* And although a man is thus situated, yet nevertheless his mind is free; when good and evil are presented to him, he can countenance which he will; chuse or refuse, which spirit he likes best to govern his actions by.

Hence I compare these two seeds to two suitors making love to a beautiful lady. One says, *Let me be your favourite, my dear, and you shall fare sumptuously every day: I will cloathe you with costly apparel, purple, and fine linen; and we will coach it to balls, plays, masquerades, musick, and all other diversions and pleasures this world can afford.* While the other says, *Don't believe him; he is a deceiver and a liar from the beginning: therefore come with me, my love, my dove, and undefiled, and I will cloathe you with white robes, the righteousness of saints; and then we will go up together to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways,*

ways, and we will walk in his paths; and my banner over thee shall be love. Thus you see how free-agency is tamper'd with: and as the soul cannot be idle, so consequently she embraces that offer which she affects most: and as these two seeds are of a growing nature, and are received and countenanced in the mind, so they increase and grow more and more in us, until they come to the fullness and stature of good and evil; and then the tree is known by its fruit. Love, joy, peace, meekness, goodness, temperance, patience, brotherly kindness, and charity abounds in one: while the other produceth thefts, murders, adulteries, fornication, perjury, drunkenness and blasphemies, and every thing that is evil. And what man among us dare say that these two sorts of fruits proceed from the same root? Is it not visible that every seed produceth its own original likeness, whether of vegetables or plants? And wise *Solomon* tells us, *Wisdom is a tree of life to all them who lay hold on her*: so then folly being the opposite, consequently is a tree of death to all them who lay hold on her. From whence I conclude, the tree of knowledge of good and evil, and the tree of life, grow ever since in the hearts of all people living. If so then, as certainly I believe they do, who can be so daringly bold as to assert, that the minds of men have got but one instructor? *Moses*, that great prophet,

phet, told the people, *I set before you this day good and evil, chuse you which ye will.* And a greater than *Moses* tells us, *His sheep hear his voice, and know him, and will follow him; but the voice of a stranger they will not follow.* I ask now, Who is this stranger? Is he not a thief and a robber, and comes on purpose to kill, and to steal away our affections from God? He did so with our first parents, and reasoned them out of their original righteousness into disobedience to God's command. And can any one think he has alter'd since? No surely, as he was then, so is he now; leopard-like, who cannot change his spots, and the *Ethiopian*, who cannot change his skin; so he who is accustomed to do evil cannot do good. And this is *the strong man armed*, who keepeth possession of the palace of man's heart, until a stronger than he comes, and taketh from him his armour wherein he trusted, and bindeth him, and casts him out. From whence I conclude, these two strong men, these two voices, these two seeds, and these two trees or principles, mean no more, nor no less, than the Spirit of God, and the infernal spirit of the Devil, seated in the hearts and minds of the people. Neither is this my single opinion only; but all the patriarchs, prophets, and holy inspired penmen, *Christ* himself, and his apostles, supported this doctrine, and most of them seal'd it with their blood.

Further-

Furthermore, Let us observe the admirable *Locke*, in his *Essay on human understanding*, Book II. Ch. ii. Sect. 2. "The mind," says he, can neither make nor destroy one "idea or thought." I say so too. I ask then from whence do the ideas spring, from whence do they flow, seeing we have such a plentiful stock of them? I answer, Not from the clouds, nor yet from the elements; neither from old experience; because no one can tell me what I shall think on to-morrow, no nor an hour hence. Therefore the original of all our ideas and thoughts ariseth from these two seeds sown in the hearts of all men and women; one inticing the mind to break God's commandments, whilst the other charges us to the contrary.

As for experience, it is nothing more than a faculty of the mind, the looking back at our past life and conversation, retained in our mind, and brought afresh into our thoughts by the great remembrancer the Spirit of truth, who shews us all that ever we did: *Is not this the Christ?* John iv. 29. And this is the only criterion that stands the test and proof of the truth and falseness, goodness or badness, of any thing committed by man; and not human reason, understanding, judgment, or common sense; for these all imply but one meaning, and are applicable to the word perception, which is only a faculty belonging to the soul or mind of man, and takes place

first

first of all others, because it perceives internal things as well as external.

Perhaps you will say, Ideas and thoughts proceed from the five senses. To this I answer, No; because they also belong to the soul. Suppose a man to be in a sound sleep, what use of the senses has he then? I answer, None. This is self-evident to every man that has ever been overtaken in liquor; and is further discoverable in grown persons subject to apoplexy or falling sickness, or in men that are knock'd down, who after a while recover, and so come again to their senses. Therefore sensation and reflection belong to the faculties of the soul, and are not capable either to make or marr one idea or thought.

But to illustrate this further: The senses are the very soul of a man, and are capable of pleasure and pain in this life, and also in that life which is to come. Let us remember the soul of the rich man: in hell he lift up his eyes, and feeling torment, seeth *Lazarus* afar off in *Abraham's* bosom. Here the body returned to its original dust, while the soul retained all its sensible faculties in pain and misery.

Hence I must observe, and it is worthy the serious attention of every one, That the soul, being spirit, perceives internal objects, as well as external objects: else our Saviour had not said, *The dead shall hear the voice of the*

the Son of God, and they that hear shall live;
i. e. Those who are dead in trespasses and sins
often hear his voice inwardly checking and
convincing them for vile words and actions;
and it makes many cry out and say, God
forgive me, I have said or I have done amiss.
Therefore people are much to blame in this
gospel day and dispensation, who do not
turn their minds inward, and not be like the
Jews of old, who always observed nothing
but outward objects and ceremonies, which
in that dispensation was their reasonable du-
ty. But as the Gospel of *Christ* lay hid in
the Law, we are to observe it in all respects
internally and spiritually; as it is said, *He*
that hath an ear, let him hear what the Spirit
saith; and, *My sheep they hear my voice, and*
do know me, and will follow me, but the voice
of the stranger they will not follow. And
Paul exhorting the *Athenians* presseth them
to seek the Lord, if happily they might feel
him and find him; and further adds, *He is*
not far from every one of us, for in him we
live, and move, and have our being, Acts xvii.
28. And then in another place he saith, *It*
is impossible for them who were once enlight-
ened, and have tasted of the heavenly gift, and
were made partakers of the Holy Ghost, and
have tasted of the good word of God, and the
powers of the world to come, if they fall away,
to renew them again unto repentance, Heb. vi.
4, 5. And *Jesus* said, *I am the resurrection*
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and the life: he that believeth in me, though he were dead, yet shall he live, John xi. 25. From all which sentences it is to be observed, the soul of man is full of perception and quick-sighted, can hear, see, feel, smell, and taste; and no wonder, because it is illuminated by the light of *Christ*, and perceives internally, as perfectly as the body can externally, all things, whether good or evil.

Having briefly discovered, separately, the faculties of the body and soul, as also the faculties of the good and evil seeds seated in the hearts of men, my next business shall be to demonstrate that none of these different faculties did ever contradict, jangle, or clash against any one thing of the sameness with itself: as, for instance, the faculties of the mind never contradict sensation or reflection; neither does perception contradict the will or power of acting; neither does rest or sustenance contradict proliferation; neither does proliferation contradict rest or sustenance; nor does pride contradict revenge, nor revenge deception; neither does illumination contradict justification or sanctification: yet nevertheless something in us contradicts, something does reprove us, when we act or speak wickedly. Pray what do you think it is? I answer, The Holy Spirit, the grace of God in us; which is of so holy and divine a disposition, that it never consents to any thing that is evil that we do, but privately convicts.

convicts us in our consciences for it. Therefore let none plead ignorance, and say they don't know the Spirit of God in themselves; for it is that, and nothing else, which always reproves us for evil doings: therefore it is the only criterion whereby we are to judge between what is good, and what is evil.

But as for that great idol of the *British* tongue, which robs God of his honour, and gives it to human reason, which in itself is no more than a faculty of the mind, which I before hinted at; I ask the whole *British* dominions, in a word, Whether human reason be infallible? I ask again, Whether human understanding, human judgment, or common sense be infallible? Doubtless you will answer, No. Pray then, why should the word *reason* be cried up to be the only criterion to judge between right and wrong? Seeing it is not infallible, for my part I can see no room at all for it: because reason, understanding, judgment, and common sense, all imply but one and the same, and are no more nor no less than a faculty of the soul, comprehended in one word, *perception*; for by my reason I perceive, and by my understanding I perceive, and by my judgment I perceive, and by my common sense I perceive. I ask, What do we perceive? I answer, Rays of truth, rays of sound judgment, rays of light from the infallible Spirit of God placed in our hearts and conscience:

and perception quickly sees its illumination, and makes a right and proper use of it; and this is called sound judgment, right reason, good understanding, and good sense. Then why so much boasting, why so much pother, and stir, and lying about human reason; when at the same time it is nothing but an *ignis fatuus*, and subject to err, until it be enlightened by the infallible Spirit of God? Daily experience shews us, that men are as often *out* in their judgment, reason, and understanding, as they are *in*; because it is darkened by the spirit of error, which lodges in their breast: their lives and conversation give the lie to the Christian religion. Pray then, what is such people's reason good for, but to darken counsel without knowledge?

A vast number of professed Christians, besides Deists, hold this doctrine, That reason is the only criterion and touch-stone to try the truth or falshood of any proposition. If this be truth, then they who believe it render the Scriptures fabulous, and make *Jesus Christ* and all his apostles liars. They taught, that *our bodies are the temples of the Holy Ghost*; and that, *unless Christ Jesus be in us, we are reprobates*; and if any man have not the Spirit of Christ dwelling in him, he is none of his. Nay further, it is asserted, that *the Spirit searcheth all things, yea the deep things of God*, 1 Cor. xiv. 10. Why then should that honour which is due to the Spirit

Spirit of God be given to human reason? For certain I am, human reason can go no further than human things; because the natural minded man *perceiveth not the things of God, neither can he know them, because they are spiritually discerned.* Therefore, O man, thou canst not know thy self, until first thou comest to know thy God; for it is he who searches the hearts and trieth the reins of all people, and shews unto them their thoughts, and bringeth all things to their remembrance: which if human reason can do, we will give it the honour; but until then, as it borrows all its light and all its graces from the Spirit of God, the giver of all good gifts, let us praise the giver more than the gift received: for although there be *a spirit in man, yet it is the inspiration of God that giveth it an understanding.* Therefore not unto human reason, which is fallible, be the praise; but unto the infallible Spirit, which teacheth it, be all the praise, the glory, honour, and high renown, now and for evermore. *Amen.*

Concerning the Tryal of Spirits.

THE son of perdition, that man of sin, who opposeth and exalts himself above all that is called God, and sitteth in the temple of God, which is mens hearts, is that infernal spirit that ruleth in all the hearts of
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the children of disobedience; and it is such who deny that *Christ* is come in the flesh, and are called by saint *John*, ANTICHRIST. But our blessed Lord has left us on record better doctrine in these words: *I will not leave you comfortless: I will pray the Father, and he shall send you another comforter, the Spirit of truth, that he may abide with you for ever: and he shall teach you, and bring all things to your remembrance, whatsoever I have said unto you. My peace I leave with you, my peace I give unto you. Let not your hearts be troubled, neither be afraid; for I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Hereby shall ye know them who have the Spirit of God: Every one who confesseth that Jesus Christ is come in the flesh is of God, and they who deny this are not of God, but of Antichrist; whereof ye have heard that he should come, and even now he is already come. But ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. If a man love me, he will keep my commandments; and my Father and I will love him, and we will come and make our abode with him: and in that day ye shall know that I am in my Father, and you in me, and I in you. Hereby know we that he abideth in us, by the Spirit which he hath given us. And in this the*

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children

children of God are manifest, and the children of the devil: he that committeth sin is of the devil, but he that is born of God sinneth not, because his seed remaineth in him, and he cannot sin. Now you that hear this, examine yourselves whether you be in the faith, and try your own selves: *Know ye not, that except Jesus Christ be in you, ye are reprobates?* 2 Cor. xiii. 5. Therefore he that denies this doctrine, preferring his own human reason before it, is an opposer of God, and falleth under that dreadful sentence, *If any man love not the Lord Jesus Christ, let him be anathema maranatha,* 1 Cor. xvi. 22.

But the great mischief and misfortune is, the people are possessed with a good and an evil spirit, and they know it not. They believe there is a God in heaven, and a Devil in hell; but they imagine they are at such a distance, that they do not mind them: when at the same time they are both in them, and are the two springs from whence arise all the dispositions of their minds, some to do good, and others to do evil. Can any man persuade me, that that perception of the soul which moves me to play the harlot, rob, murder, and thief, is the self-same disposition that inclines me to repentance and amendment of life? No surely.

But the Deists alledge, God has given them reason, and that that reason is sufficient to govern all their actions. To this I ask, What principle

principle is it in them that illuminates their reason, and what principle is it in them that darkens it? Or what principle is it in them that disposes their minds to perceive evil, and take a liking to practise it more than to do good?

Locke, their great champion, says, "The mind can neither make nor destroy one idea or thought." If so, then I ask, Can reason do it? No. From whence then do they spring, seeing we have such a plentiful store of ideas and thoughts? I answer, From the good and evil seeds in us, which lodge in our breasts, and not reason; and it is they that furnish us with all our ideas and thoughts, whether good or evil; therefore the Spirit of God in man, and not human reason, which is liable to err, is the touch-stone or criterion to try between things right and wrong. But if men go on in such wicked courses of life, as that they have no remorse for sin, and can feel no conviction in their consciences for vile words and actions, where is their reason then? God has withdrawn his Spirit from them, and has given them up to a reprobate mind; their houses are left desolate; having not the Spirit, they are earthly, sensual, and devilish, and are in a far worse situation than the brute beasts. And there is no way whereby we shall first come to know God, but by reproof, secretly convincing our minds for words and actions that
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are evil. Therefore our business is to turn at the reproof of conviction, which is to deny self, and is the only way to please God, and to purchase his eternal favour.

From what has been said, I compare the heart of man to an organ having two performers, one blowing the bellows of envy and strife, and playing all manner of diabolical tunes on it, whilst the other blows up anthems of love, joy, and peace, making melody in his heart to the Lord.

Again, I liken the heart of man to a garden which has in it two occupiers, one sowing good seeds and wholesome plants, whilst the other sows seeds of malice and sedition.

Again, I compare the heart of man to a spacious field, wherein are found two springs, one yielding sweet water, and the other bitter; from whence glide two streams, which supply the mind with all its ideas and thoughts good and bad: so consequently is fixed there that excellent faculty perception, which includes all the senses of both body and soul. For as the outward ear can hear external sounds, so the soul can hear internal sounds; because the *Spirit is quick and powerful, and sharper than any two-edged sword, and is a discernor of the thoughts and intents of the heart.* And as men may whisper softly in my ear, so the good and evil spirits in me whisper to my soul, one pressing me to pride, covetousness, and deception, while

while the other incites me to justice, mercy, and truth. But this of itself signifies but little, because perception without the will can do nothing: and although there be both the will and perception, yet without the power of action they are of little service. Therefore these three are one.

But again: What man among us can of his own accord repent, without his mind first perceives the necessity there is for it? And even after that he cannot repent without a will: and who can incline the will but the Spirit of God, that gives him the power of action?

Hence we may observe twelve dispositions or faculties center'd in man, to wit, justice, mercy, and truth; pride, deception, and covetousness; propagation, sustenance, and repose; perception, the will, and the power of action. By which observations man may learn to know himself; perception eyeing justice, the will inclining to mercy, and the power of action to obedience. So again on the opposite side, perception eyes pride, and likes it; the will inclines to deception, and proves unmerciful; and the power of action to covetous practices. So the body is but a husk or shell that retains these faculties: but the soul, being free, chuses or refuses whom she likes to obey. And thus quick-sighted perception includes all the senses of both soul and body, whenever the will and the power

power of action are inclinable to good or evil. From whence let it be observed, that the faculties of the body never contradict the body, nor do the faculties of the soul contradict the soul; neither do the faculties of the evil spirit contradict sin; but the faculties of the Spirit of God contradict every thing that is evil.

Therefore, O man, whoever thou art, assure thy self of having two instructors in thee, a true and a false; vice and virtue, love and hatred. Behold thy self something more than walking earth: see with thy internal eyes, and there behold the perception of thy soul, and observe which way it inclines thee: if to good, pursue it with all thy might; but if to evil, deny thy self, and pray for strength, and thou shalt prosper.

From whence I conclude,

*Man is short-sighted, and but very frail
Whilst in this body; looketh thro' a veil,
Subject to passions, prone to ev'ry evil,
Proceeding not from God, but from the
Devil.*

*Then cease doing evil, and learn to do well;
Self-denying life will save thy soul from
hell.*

*As many as walk according to this rule,
peace be on them, and mercy upon all the Israel
of God. Gal. vi. 16.*

Concerning the TRINITY.

THE opposers of this doctrine, would they but seriously reflect, and weigh it in the balance of sound judgment, looking into themselves, might soon discern their own weakness and indiscretion, in rejecting and rendering fabulous that holy doctrine, that *Three bear record in heaven*; which to my understanding is as easy to prove, as that I am a living man. And although you think and believe it impossible that three can be one, and one can be three, I shall nevertheless prove it by self-evidence to be as great a truth as ever was spoken, provided you will have but patience. Come, *Let us make man in the likeness of our own image*. Observe here the word *us*, *Let us make man*, spoken in the plural, *in the likeness of our own image*: and so made he him male and female, and breathed into his nostrils, and he became a living soul. Now to prove that this soul hath the image and likeness of the Trinity, I proceed thus: The soul has but one essence, notwithstanding there arise three different faculties from it; as, first, Perception; 2dly, A will; and, 3dly, The power of acting. The mind perceives, the will affects, and from the power of acting proceeds the effect, *i. e.* the thing wrought or done. The mind perceiving resembles God the Father: and

and the will, having its affections begotten of the mind, resembles the Son begotten of the Father: and the power of acting, proceeding from the mind and the will, resembles the Holy Ghost proceeding from the Father and the Son. And as these three are but one God, so these three faculties make but one soul. So then, as the Father does nothing without the Son, nor the Holy Ghost without the Father and the Son; so neither doth perception, the will, or the power of action, effect any thing asunder, but agree in joint unity. Therefore we attribute to the Father creation, to the Son redemption, and to the Holy Ghost illumination. So again, to the mind we attribute perception, to the will we attribute affection, and to the power of action we attribute the effect, *i. e.* things wrought or done. But as in one Godhead none is before or after another; so neither in one soul is perception, the will, nor the power of action separate: for there is no soul but where these three exist, and without any one of which faculties the soul cannot be compleat. Suppose one ask me, Who made all things? I answer, God. Who is it that redeemeth poor fallen man? God. And who is it that enlightens my understanding? God. Yet there are not three, but one God. Suppose again, one should demand of me, Whereby I perceive? I answer, By my soul. What in me creates a will? My soul. And what is it that

that moves me to action? My soul. Yet there are not three, but one soul in me. *Philosophandi quia non institutum dixi.* No painter can exactly draw to the life. But again:

Let us consider the faculties of the body, whether they resemble the image and the likeness of the Trinity, which are but three: as, first, The body requires propagation, without which the world would soon be depopulated: 2dly, It requires sustenance, without which it would soon expire: and, 3dly, It requires rest, without which it could not continue. Now who can gainsay but these three faculties resemble the Trinity in Unity? Propagation represents God, the beginner and begetter of all things. Sustenance represents the Son, in nourishing both body and soul with temporal and spiritual food, who said, *I am the bread of life.* And rest represents the Comforter, the Holy Ghost, which giveth that rest and peace which passes all the understanding of men. And notwithstanding the body is but one mass, yet there arise from it the aforesaid three faculties, without any one of which it could not exist. What shall I say more? The whole orbs, the heavens, the earth, and all things, bear record for three, the Father, the Word, and the Holy Ghost: these three are one. The spirit, the water, and the blood; these three agree in one: to the heaven, the sun, moon,

moon, and stars: to the orbs, the torrid, temperate, and frigid zones: to the earth, air, fire, and water; and their product, flesh, fish and fowls: and to the spirit of truth, illumination, justification, and sanctification: and to the spirit of error, pride, deception, and covetousness. And as to the dispensation of time, one was, one is, and one is to come: also there are three principles of faith for every one to lay claim to, *i. e.* faith, hope, and charity; and likewise three different species belonging to man, *i. e.* a body, a soul, and a spirit: and the soul has three grand enemies, *viz.* the world, the flesh, and the devil; and they represent one principle of error, by which there are very few or none who have not at times been overtaken. So again on the other hand, the Spirit of truth, which illuminates our understanding, convinces and reproves us for undertaking such undue liberties; which if we turn at, we shall answer the end God hath designed us for, whose will is our sanctification. Therefore, seeing these things are so, who can deny the existence of the blessed and undivided Trinity?

God is a Spirit of a divine essence, full of perception, will, and power, and cannot lie; who said, *Let us make man in the likeness of our own image, and breathed into him the breath of life, and he became a living soul,* holy, just, and good, full of perception, will, and

and power; and gave him dominion over all things living, which is continued to him to this day. Therefore man's soul is the image of God; existing of one essence; with the same three distinct faculties, like as his Maker; but of a lower order; cloathed with a massy body, which has also its three faculties, without any one of which it could not exist.

Therefore to the soul we attribute perception, a will, and the power of action.

And to the body we attribute proliferation, sustenance; and repose.

And to the infernal spirit we attribute pride, deception, and covetousness.

And to the Holy Spirit we attribute illumination, justification, and sanctification.

And all these faculties and dispositions are center'd in the body, and move in the mind, and incline it either one way or the other, to good or evil. Pride, deception, and covetousness being inherent in us, and ingender'd in our nature, was what made the apostle cry out and say, *When I would do good, evil was present with me.* But the soul being full of perception, and quick-sighted, perceives reproof from the illuminating Spirit of God, and sometimes resists those temptations, and will not give place to the devil. By this means a war is commenced between the two seeds in the soul, both contending which shall have it; and to whatever side the

the creature leans, he is his master *to whom he yields his members servants to obey, whether of sin unto death, or obedience unto righteousness*: and these two seeds of good and evil in the soul is that which makes the difference between men and brutes. And as there is but *one Lord, one faith, and one baptism*, so there is but one body and one spirit, *one God and Father of all, who is above all, and through all, and in you all; who is a swift witness against all unrighteousness, and a consuming fire to burn up sin and wickedness*: and in this the great God demonstrates his love, to restore poor lost fallen man from his lapsed condition.

Of the Sin against the Holy Ghost.

TO know this requires no great learning or study; every child in *Christ* can easily discover it: for all manner of sins done wilfully and wittingly are sins against the Holy Spirit; and some of them are as follows. 1. To envy our neighbour's happiness. 2. To impugn the known truth. 3. Desperation. 4. Impenitency. 5. Obstinacy. 6. Presumption, &c. All these and many others done obstinately and wilfully against conviction are sins against the Holy Ghost, but not blaspheming against it. Here I think it but reasonable to enquire what the Holy Ghost is; then we shall be

the better able to judge when we commit any sin against him.

The apostles are very clear in explaining him, telling us it is *the grace of God which brings salvation*, and *hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*. Here observe his commission, A TEACHER. Then in another place he is called *the Comforter, the Spirit of truth, who shall abide with you for ever*. And again he is called *the light of the world, a reprover of sin, the unction from the Holy One, the anointing which teacheth you all things, and is truth, and no lie; and as it hath taught you, ye shall abide in him*. And this Holy Ghost is styled a *king* to govern us, a *priest* to teach us, a *prophet* to forewarn us, a *physician* to heal us, a *bishop* to oversee his flock, and a *shepherd* that takes care of his sheep. He is also represented as *a tree of life, a well of living water, and a fountain that can never be drain'd dry*. In short, he is the true baptism, and the baptizer himself; the real bread of life, and wine of the kingdom; the great remembrancer, which sheweth us all things that ever we did. These and many more are the attributes of the Holy Ghost, which if we blaspheme against, we shall not be forgiven in this world, neither in the world to come. And this the Jews were guilty of, when they

they gave the lie to self-evident conviction in their own consciences, maliciously saying, *This fellow doth not cast out devils, but by Belzebub the prince of devils*; when at the same time they knew in their own hearts it was done by the power of God. And this is the blasphemy against the Holy Ghost, and no other.

But let us enquire how Christians can be guilty of this blasphemy. *All manner of sins shall be forgiven unto men, and blasphemies, wherewith soever they shall blaspheme; but the blasphemy against the Holy Ghost hath never forgiveness*, Mark iii. 28. Here observe, It was the Jews vilified and defamed his outward person, calling him *Belzebub, the prince of devils*: but the nominal Christians abuse him in his power and spiritual appearance; and say they believe there is no such thing as a devil, but the devil in their conscience. But the truth is, the devil never disturbs any man's conscience; for if Satan rise up against Satan, it would be a house divided against itself, and impossible it should stand. Besides, it is contrary to common sense to think so; because things that are of the same kind and nature never contradict one another. Satan never disquiets the mind or conscience of any man; but rather soothes and lulls people into a carnal security, and puffs them up in all external pomps and pleasures. Therefore to call that loving benevolent reprov-er, the

Holy Ghost in us, the devil, is the blasphemy against the Holy Ghost. Let it be committed by whom it will, either by *Turks, Jews, Infidels, or Christians*, it is all one; because the Holy Ghost is shed abroad into every one's heart, and the Gospel was preached to every creature under heaven. Although they know it not, nevertheless it is *the power of God unto salvation*, to all them that believe and obey it; *a measure or manifestation of which is given to every man to profit withal*, Coloss. i. 23. 1 Cor. xii. 7. Therefore that none may plead ignorance of knowing the Spirit, it is that which convicts us for sin, and reproves us for vile words and actions, which we ought to turn from; because it is the great love of God manifested to the souls of men, in order to put them in a capacity of working out their own salvation: for God is clear of the blood of all men, by putting it in their power to chuse or refuse, whether to do good, or whether to do evil.

And now to conclude: Were these foregoing principles inculcated into the minds of all people from their infancy, and put in practice by the king and government, fathers and ministers of the church, and by the heads of all families, guardians, teachers, and tutors of children, we should have better times. Every one being directed to the gift of God in themselves, the monitor, (conviction) could not miss of knowing their duty,

duty, when they did right, and when wrong: by which means wicked people, perceiving their own wickedness, may repent and fall off from their abominable practices, and so become converts to the true *Christian* religion; which *Christian* religion is no other, no more nor less, than to obey the Divine Spirit in themselves; for it is of so holy and divine a disposition in us, that it never consents to any thing that is evil, but reproves us for it. And such a people you have amongst you now (if you can find them out) who neither trouble Judge nor Jury, *Newgate* nor *Tyburn*, but are of exemplary lives and conversation amongst men, doing unto all men as they would willingly be done unto. If this was the case of every one, we should have no robberies, thefts, nor murders committed, neither any malicious law-suits carried on: for sin is the cause of all these abominations; and unless the cause (sin) be taken away, the effect will never cease: and there is no way to take sin away, but by a self-denying life; that is, to eye the light within, the seed of the woman, *Christ Jesus*, and not to commit the like sin any more. And this is that way and power whereby we shall be able to bruise the serpent's head, and by no other power under heaven: for the seed of the serpent is inherent in us, and ingender'd in our nature; and if it were not so, men could not sin at all. Therefore we

must apply to the great Physician of value, whose advice is, *Pray and abstain*; and he will cast him out, and heal us of all our maladies.

Upon the whole, these principles imbibed and inculcated are real religion; and nothing is more certain, than that a possession of good religion maketh a good people. And although there are so many sects of different opinions amongst men, yet in fact there is but one pure real religion; and they are not the professors, but those who have it in possession; and such are they who are led, governed, and guided by the Spirit of God in their own hearts; who work as it illuminates, and obey as it opens their understanding. These are the men who scorn to do an ill thing, but worship and adore, bow, and in awful reverence submit to his inward teachings. These are the *wise virgins*, and true worshippers of God, who have *oil in their lamps*, and are led by the *holy unction* into obedience to all its requirings. These are the *wise builders*, and truly religious, who *dig deep, and lay their foundation upon a rock*, and that rock is *Christ*. These cannot rob, thieve, or steal, get drunk, swear and curse, perjure themselves, and blaspheme against God; they cannot cozen, cheat, and trick; are no extortioners, no slanderers, nor backbiters; but do unto all as they would be done unto. They are no whoremongers, nor adul-

adulterers, but quite the reverse; haters of all abominable practices, having put off the old man of sin and corruption, and in his room put on the new man *Christ Jesus*, who is all in all to the true believers, *created anew in righteousness and true holiness*, making saints of sinners regenerated by grace: for it is by *grace we are saved through faith; it is the gift of God, and not of ourselves*, Eph. ii. 8. Therefore obedience to grace is the work required of man, and to submit to it is the work of righteousness: for grace is given to resist the devil by a self-denying life, not to act nor to speak any thing that is base or vile. And these are the works, worship, and real religion, that will render us acceptable to God, when all transitory enjoyments fade away, and come to an end.

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